

Olivet Nazarene University Digital Commons @ Olivet

Herald of Holiness/Holiness Today


Church of the Nazarene

8-11-1965

Herald of Holiness Volume 54 Number 25 (1965)

W. T. Purkiser (Editor)
Nazarene Publishing House

Follow this and additional works at: https://digitalcommons.olivet.edu/cotn_hoh

 Part of the [Christian Denominations and Sects Commons](#), [Christianity Commons](#), [History of Christianity Commons](#), [Missions and World Christianity Commons](#), and the [Practical Theology Commons](#)

Recommended Citation

Purkiser, W. T. (Editor), "Herald of Holiness Volume 54 Number 25 (1965)" (1965). *Herald of Holiness/Holiness Today*. 540.
https://digitalcommons.olivet.edu/cotn_hoh/540

This Journal Issue is brought to you for free and open access by the Church of the Nazarene at Digital Commons @ Olivet. It has been accepted for inclusion in Herald of Holiness/Holiness Today by an authorized administrator of Digital Commons @ Olivet. For more information, please contact digitalcommons@olivet.edu.

AUGUST 11, 1965

Herald of Holiness



Official Organ
of the Church of
the Nazarene



Bible Quiz on Trees
See Page 6

Stone Mountain
Sculpture
near Atlanta, Georgia
Georgia District
Church of the Nazarene

CHRISTIAN SEPARATION

GODLINESS AND WORLDLINESS will not blend. Like holiness and sin, they are mutually exclusive. They may be near each other but they do not mix. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" (II Corinthians 6:14-16)

It is therefore necessary for the Christian to be in the world and not of it. For the sake of the world God gave His Son to redeem—He will not remove the Christian to save him. Instead God in answer to the prayer of Jesus sanctifies believers and keeps them in the world to illuminate and redeem it.

Finally, the Church must experience a threefold separation: from the world, from the worldly minded within the Church, and the ultimate separation at the judgment.

Deliverance from the world must be both outward and inward. If by exacting rule of thumb it is harsh, critical Phariseeism. It is inward separation by the "expulsive power of a new affection," maintained by constant love of God and all He loves. To such a person questionable and contaminating pleasures are not alluring. The passion to possess worldly treasure does not enslave him. By the power of faith he is liberated and lifted to a heavenly life on earth.

There is also a separation within the Church. The visible never perfectly coincides with the invisible Church. There will always be the worldly minded who say, "Lord, have we not spoken for Thee, served Thee, and given to Thee?" They are reformed without being transformed by the renewing of the mind. They do not bear the image of the heavenly and they are not hid with Christ in God. When He appears, they will not appear with Him in glory.

The last separation will take place at God's great judgment seat. The Judge will say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me," and, "These shall go away into everlasting punishment: but the righteous into life eternal."

*General
Superintendent
Williamson*



Christian separation is from the world and unto Christ. It is by emancipation, transformation, and elevation. It is freedom from the law of sin and death, the demands of social pressure, and the conformities that well-meaning people may expect. It is an inward deliverance so that the Christian is free to follow Christ according to His Word through the guidance of His Spirit.

THE CERTAINTIES OF TRUE RELIGION

By J. V. WILBANKS, *Colorado Springs, Colorado*

Be ye steadfast, unmoveable (I Corinthians 15:58).

CHRISTIANS THE WORLD OVER seem to heed the above advice of the Apostle Paul. But they do it in various ways. Some obey the letter and spirit of it by standing firm on certain religious ground, while others are merely religiously stubborn! Their faith and dogmas are not rooted firmly in genuine, solid, biblical truths, yet they firmly adhere to them.

They are doing themselves and others about as much good as two mules which a farmer had hitched to his wagon. The mules balked, and the farmer connived a way to get them to move—he built a fire under them. The fire moved the mules all right, but only far enough to pull the wagon directly over the fire. Then they balked again, burning up the wagon!

God has always wanted His people to be certain about their salvation. He thundered His law from Mount Sinai so that the people could hear it with their ears. He then had Moses bring two tables of stone up into the mount, where He wrote the same commandments upon them so that the people could see them with their eyes. Thus the nation had two indubitable testimonies to the fact that the law was certain and sure.

Likewise today, God's Holy Spirit always bears testimony to the Word of God—the Bible. The Spirit and the Word are never at variance with one another. The leadings of the Holy Spirit never seek to annul the written Word. Neither does the written Word ever contradict the directions of the Holy Spirit. They are in complete accord, and these two witnesses combine their testimonies to assure the Christian of the validity of his faith.

The world abounds today with those philosophers of religion who teach and preach nothing but uncertainties. They profess to have probed to the very bottom of every Christian tenet, and to have found nothing but confusion and uncertainty. "Ever learning, and never able to come to the knowledge of the truth" (II Timothy 3:7), these people remind one of the story about the eastern traveler lost in the hills of the Ozarks. He accosted a farm boy plowing in the fields. Calling the boy over to the fence, he said, "Son, I'm lost. Can you tell me which road leads to Joplin?"

"No, Sir," the lad replied.

"Can you tell me how far it is to Fayetteville?" queried the confused traveler.

"Sorry, Sir," said the boy, "I cannot."

"Well, then," continued the easterner (and now becoming a bit irritated), "could you direct me to Springfield?"

"No, Sir," replied the boy with evident regret, "I just don't know where any of these places are."

"Humph!" fumed the stranger. "You're kinda' ignorant, aren't you?"

"That's right, Sir," retorted the lad, "but I'm not lost!"

The Apostle Paul was no egotist, yet he uses the phrases of certainty, such as "I know," "we know," "knowing this," "I am persuaded," and the like, more than one hundred times. The Bible itself is literally pervaded with thousands of expressions which denote the certainty of experiential spiritual knowledge.

And here is a paradox: The problem of spiritual uncertainty many Christians find is not from their minds, though it seems to emanate from there. James said, "A double minded man is unstable in all his ways" (James 1:8). But he clarifies the source of this instability in 4:8, "Cleanse your hands, ye sinners, and purify your hearts, ye double minded." The trouble stems from deeper down than the cranium. It can be found in that region just below the fifth rib!

It takes the blessed baptism with the Holy Spirit to purify the human heart (Acts 2:1-4; 15:8-9). But once purged of innate depravity, the mind is no longer torn with doubts relative to divine truths. The soul is not blown about with every wind of doctrine. In short, turmoil and strife caused by the "old man" of sin have ceased to exist, because the "rabble-rouser" has been done away with. Paul speaks of this in Romans 6:6, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

People like to be sure about important things. We want to *know* that property titles are clear. Is the car insurance paid up? Nearly everyone deems it important to have a physical checkup every year to be certain about his health. We call such people

Prayer

*When hours are long and paths are rough,
And night descends on me,
Help me, dear Lord, to put my trust
More faithfully in Thee.*

*And help me, Lord, when bright days come
With sunlight filigree,
To voice my thanks, to offer praise,
And give my love to Thee.*

By ENOLA CHAMBERLIN

wise, for they make certain about important matters.

Are spiritual matters less important? Should the eternal issues of religion and the soul demand less attention? Should we not, above all else, make sure about *these* things? The only effective cure for spiritual instability and uncertainty is the Pentecostal experience of entire sanctification. Paul prayed for the Thessalonians that their hearts might be established "unblameable in holiness before God" (1 Thessalonians 3:13).

Once a man said to me, "Wilbanks, holiness people are fine folk, but they go to seed on sanctification!" That's right. And why not? The experience of entire sanctification is the best "stabilizer" for faith that the Christian Church has discovered within the past two millennia!

The Cover . . .

The world's largest piece of sculpture is now being carved on the side of Stone Mountain, a solid-granite monolith. Memorial Hall, to the right, houses one of the nation's finest Civil War museums. The Georgia District, superintended by Dr. Mack Anderson, has 85 churches with a membership of 5,143. There are 9,762 enrolled in Sunday schools, with an average weekly attendance of 6,270.

Volume 54, Number 25

AUGUST 11, 1965

Whole Number 2781

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Elden Rawlings, Managing Editor; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Opinions expressed in signed articles are those of the authors and do not necessarily represent the official position of the Church of the Nazarene. Published every Wednesday, by the **NAZARENE PUBLISHING HOUSE**, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$3.00 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. **CHANGE OF ADDRESS:** Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A.

PHOTO CREDITS: Front cover, left, Georgia State Chamber of Commerce, Atlanta; right, Dave Lawlor. Page 14, Shelburne Free Press and Economist.

By Any OTHER Name

By JEAN LEATHERS PHILLIPS
San Diego, California

THE RANCHER SAID, "It's a Meleagris."
I said, "It's a pearl guinea."

The pertinent fact is that no matter what name we used, the bird was precisely the same. It was the size of a small domestic hen with the compact, closely feathered body of a prairie chicken or sage grouse. Its color was a grayish blue, neatly polka-dotted with white, the neck plain. It wore a pointed hard-hat and conspicuous white wattles. The eye had a baleful stare, and the beak was strong and downturned. The call was raucous, a "kak-kak-kak-kak," well calculated to make a flock of them an excellent "watchdog" on any ranch.

But these birds are by no means the only things that are unchanged by the application of new or different names. Almost every journal one picks up has something to say about the "new morality." But take a hard look at it. It isn't either new or moral, or even amoral. It is the same old immorality that undoubtedly began just outside the gates of Eden. No new name is going to whitewash it or ameliorate its tragic by-products.

Consider the phase of this so-called "new morality" that violates the seventh commandment, where the new name is most often applied. It is sometimes called "biologic need," sometimes "free love," or "companionate marriage," or "nobody's business but ours."

But the ever-increasing tragedies of guilt and remorse and suffering—often to a third party, parents, or friends—plainly indicate that the new name may be a thin layer of whitewash but it doesn't, by any stretch of imagination, wash white. The plain name God used in the seventh commandment is still His law, both in the Book and written into the framework of man's being, not to mention our culture.

"Well, you see, I lose so much *there* that I have to make up for it *here*," explains the new approach

in business. But is it new, and is it honest? Does it look the same in the darkness of night or are certain individuals being penalized for the sharp deals of others? Is this leveling up being done at the expense of conscience and can one say, "Thou God seest me," across the table of double-dealing?

"Well, the conversation is always so full of other things I never get a chance to say anything about the Lord." Or is it? Do you have something to say? Our translation into life may be the only Bible a host of people will ever read. Is it just modesty? Or fear of the face of clay? Or are you letting Him down, afraid of being thought naive in this so-called enlightened age? It is worth some long, hard thoughts. Could be a deathtrap.

"All the rest of the girls go there, so I allow her to go too." But is it a place where Christ would be welcome and at home? Permissive child guidance or just following the herd? God gave parents and charged them seriously. Permissive? Or lying down on the God-given responsibility?

"We all three work. We are so tired. Sometimes we just cannot go to prayer meeting or a whole week of revival effort. It takes so much to live nowadays." The present-day materialistic outlook isn't new or less dangerous than it was when Deuteronomy 7 was given to Moses as a warning to the people of that day. Material bread still doesn't feed the soul and never will, regardless of how much of this world's goods, its ease and comfort, one can draw to himself.

Probably most tragic of all is the gradual weakening of faith as the "new name" persuasion catches on. Dependency upon God goes down. The Bible is neglected. Prayer becomes perfunctory. The vision of the sinfulness of sin and the lostness of the lost become dim. The number who have "come and gone from the place of the holy" mounts daily, and the heartbreak of God is shared by fewer and fewer as the age darkens.

There are a lot of names that had better be let alone, unless more serious ones can be devised.



MOSES AND THE SNAKE

By **MILO L. ARNOLD**, *Richland, Washington*

IMAGINE Moses, a dignified man of eighty years, on the run and being chased by a deadly snake! The whole thing started in an argument with the Lord.

God told Moses to go and lead the Hebrews out of Egypt, and Moses was afraid of the job. He was afraid he would start something he could not handle and would be hurt rather than accomplish his purpose. He wanted assurance, authority, and plain evidence. The Lord was trying to help him see that when God was on his side things were different.

When Moses complained that he had neither equipment nor ability for the project, the Lord asked what it was he was holding in his hand. It was a plain wooden staff which he had cut and shaped for his use in herding sheep. The Lord asked him to throw it on the ground, and when he did, it immediately became a snake.

This was not a harmless garter snake, for Moses knew snakes after spending forty years in that area. He recognized this as a deadly, dangerous one. Not only so, but the snake took out after him and he ran from it. Doubtless he thought of the fool he had been to create such a monster and then have to run from it. That snake had been only his staff until he obeyed God and made something else of it.

The Lord watched him cavort over the rock piles and around the brush a bit and told him to pick it up by the tail. Imagine, picking up a deadly snake by the tail! That is not the way smart people handle deadly snakes! A man would be a fool to grasp him that way. The way to handle a deadly snake is to kill him or to fork him just behind the head and pick him up as close to the head as possible.

Moses daringly, gingerly, and cautiously maneuvered into a position where eventually he could grab the reptile's slithering tail and—presto! the snake was his staff again and was something he could handle.

Did you ever mind God, only to find that you had created something too big to handle? Did you ever do what God led you to do, only to have the thing begin to chase you? Did you ever set out to do something really good for the Kingdom, only to find shortly that you were about to be bitten by it? The simple staff we carry may often be God's way of showing us that when He commands us to do something He will see us through.

If Moses had refused to command his fears and pick up the snake by the tail, he would have been running the rest of the day. He would never have learned his lesson. The lesson is not just that God can turn the rod into a snake, but that He can

make it possible for us to take command of it. He'll help us grab it by the tail.

Most of us have at one time or another done what we believed to be the will of God, only to find it slithering back at us, showing its fangs. It would be easy to run, but it would be better to obey and grab hold of it again. When we do take hold of it, however, we'd better grab it hard, take a good grip, and hang on; for the thing may wiggle and squirm awhile before it stiffens into a staff we can lean on.

Most people who lead the way in great adventures find themselves creating a snake now and then. The men who discovered and harnessed electricity were accused of creating something that would kill people as mousetraps kill mice. However they grabbed hold of it and made it work for them. The men who developed atomic energy discovered they had a deadly snake on their hands,

but now we must learn to make it work for us. The men who invented airplanes were accused of being murderers, but they made the planes safe for daily use.

The people of God will never do anything very worthwhile without creating potential dangers. We can't lead churches forward without creating fears. We can't build buildings without incurring debts. We can't develop new leadership without risking the ill will of the old. We can't operate a contemporary program without unsettling some traditions and running the risk of disturbing a hornet's nest.

The most reassuring thing for the people of God is that, if God guides us in casting down our staff, He will help us pick up the snake. If He calls us to deliver His people, He will help us meet the problems which arise in the performance of our duty.

BIBLE QUIZ ON TREES

By OVELLA SATRE SHAFER

THAT TREES WERE USED for various activities and in varied ways is evidenced by these questions based on the Bible. As a family, see how many of the trees you can name—then check the reference to see how correct you are.

1. What tree is spoken of as the king of trees? (Judges 9:8-9)
2. To what tree does the Psalmist compare a wicked person? (Psalms 37:35).
3. On what kind of trees did the Israelites hang their harps while in Babylon? (Psalms 137:1-2).
4. Nathanael was under what tree when Jesus first called him? (John 1:48)
5. David was to attack the Philistines on one occasion when he heard a "sound of a going" in

the tops of what trees? (II Samuel 5:24)

6. Zacchaeus climbed into what tree to view Jesus passing by? (Luke 19:4)

7. From what kind of tree did Aaron's rod come? (Numbers 17:8)

8. A lover was compared to what kind of a tree by Solomon in his writings? (Song of Solomon 2:3)

9. Absalom lost his life when his head was caught in what tree? (II Samuel 8:9)

10. After fleeing from the wicked Queen Jezebel, under what tree did Elijah rest? (I Kings 19:4)

11. The carpenter plants and the rain sustains what tree? (Isaiah 44:13-14)

12. Ship boards were made from what tree? (Ezekiel 27:5)

13. The city of Jericho was named for and famous for what trees? (II Chronicles 28:15)

14. The wood for Noah's ark came from what tree? (Genesis 6:14)

15. What wild tree was to be grafted? (Romans 11:24)

16. The angel of the Lord stood among what kind of trees? (Zechariah 1:11)

17. What three kinds of trees were used to burn incense under because they cast such good shadows? (Hosea 4:13)

18. The branches of what trees were cut and waved as the people went forth to meet Jesus? (John 12:13)

19. What trees did Solomon ask, and Hiram give, for the construction of the Temple? (I Kings 5:6)

20. What tree sprang from the wall? (I Kings 4:33)

(If you could answer fifteen of these without help, your general Bible knowledge about trees is very satisfactory.)



“IN WHATSOEVER STATE”

By RUTH VAUGHN

“OH NO! The tire is flat!”

The grim look on my father's face as he gave us this news was magnified into one of horrified dismay by the dramatic expressiveness of his youngest daughter. It was so hot! And now a flat tire! It was an annoying misfortune and I was disgusted!

Most ungracefully, I flaunted out of the car as my father set himself to work. My mother stepped from the car and looked about her.

“Oh, isn't it beautiful?” she breathed.

Amazed at her reaction, I followed her gaze and saw a hill at the side of the road covered with yellow flowers.

“What are they?” I asked.

“Dandelions,” Mother answered. “Come on. We'll have time to gather a bouquet.”

We jumped across the ditch and were soon in the midst of a sea of gold—loving, pulsing gold. The softness of the flowers provided pillow cradles for little birds passing by. Their quivering, moving rhythm was enchanting to the heart of a little girl. I filled my arms with their windswept satin and covered my face with their color.

All too soon, the tire was replaced and we were called to the car. On the way, my mother paused to show me a birds' nest in a roadside tree. My father lifted me high so I could see the tiny creatures lying peacefully asleep within the round circle of their home.

And then we clambered into the car with our arms full of beauty and our spirits refreshed. Mother looked at me and smiled. “Use your misfortunes as stepping-stones to happy things!”

She lay on a bed of pain. She could not move her body without assistance.

In the kitchen I was learning the art of making corn bread, for since her active hands had been stilled I, at age fifteen, was becoming head chef.

When Mother called me, I ran into her room to help her change positions. But instead of asking for relief, she said triumphantly: “I've done it! Now I want you to listen!”

And so I stood at the foot of the bed and listened while she quoted the entire fourth chapter of Philippians. When she finished, her eyes shone with the pride of accomplishment: “All twenty-three verses,” she said, “without a bobble! How about that?”

My eyes misted as I looked from her pain-lined face to the pages of paper tacked on the wall at her side. There were neatly typed portions of Scripture and poems of inspiration which she memorized during the long, lonely hours of suffering.

She followed my glance: “I never had time to memorize all of these wonderful things before. And how I have longed to do so! But with such busy hands I could not fill my heart to its fullest—and now—” she ruefully looked at her stiffened hands and smiled, “I have plenty of time to fill my heart.”

“Use your misfortunes as stepping-stones to happy things!” I echoed her oft-repeated phrase.

She was delighted. “That's it, Darling! Life can always be filled with joy when we are in His presence. Even though we don't like our misfortunes, they can be turned to gladness when we know that He is near!”

She motioned for my help, and as I eased her over on her side, her smile triumphed over the human agony and she said: “I guess Paul phrased it best, ‘I have learned, in whatsoever state I am, therewith to be content’ (Philippians 4:11).”

Because I Prayed

*Because I prayed, somehow I knew
That God had come to help me through.*

*Because I prayed a simple prayer,
God heard my cry and eased my care.*

*Because I prayed, I felt God's aid;
I suddenly was unafraid.*

*Because I prayed, God paused to hear
And filled my heart with hope and cheer.*

*Life's pressures pass and tensions fade
And there is peace when I have prayed.*

By JACK M. SCHARN

IT MAKES A DIFFERENCE!

By W. M. DOROUGH
Pastor, Big Spring, Texas

THE TROY MARTINS were a young family. He was twenty-three; she was eighteen; and there were two small children.

Sin had already taken its toll on this small brood. The home was threatened. Neither husband nor wife possessed a real faith. Both had tried to reform their lives on several different occasions, but it always failed. They seemed to have no will-power and no character to assume spiritual and moral responsibility. They attended church when they were visited often, but that was about as far as it went.

Then in a summer revival at the Big Spring Church of the Nazarene—it happened! They were both genuinely converted. They were made new creatures. "Old things" had truly passed away; "behold, all things are become new."

Then soon, very soon (during the same revival), Mr. Martin had a conference with the pastor and evangelist. With his permission I quote you what he said: "I've tried to live right before, but this time it is different. The Holy Spirit has changed me. He has also shown me that, if I am to live a truly victorious life, I must make a complete consecration of my redeemed all and allow the Holy Spirit to cleanse and fill and empower my heart and life. I want to be sanctified today, and I have already made up my mind to tarry in prayer until the work is done."

So very calmly and with cool calculation Troy made an entire consecration. By faith he trusted the Holy Spirit to sanctify his soul. Just as calmly as he had knelt he arose and testified that he was sanctified wholly.

What a change! Homelife was different. Both pulled in the same direction now. There was evidence of real happiness and joy. Mr. Martin witnessed on the job and off the job wherever he could make an opportunity. He attended every function of the church—even the special prayer and

fasting meetings. It seemed he could not do enough for his wonderful Christ. He began to tithe his income and give offerings. He would bring people with him to church each week and pray for them until they too would find his Christ.

In a few weeks Troy was called to preach, and today is enrolled in college preparing for the ministry.

"PRESCRIPTION FOR PEACE"

By SYLVAN F. STARKS
Nazarene Layman, Independence, Kansas

JESUS used the phrases "Fear not," "Let not your heart be troubled," and "Peace be unto you" interchangeably. They all speak of the divine purpose for the soul of man—the total absence of fear, and the abiding presence of peace.

Fear and peace cannot exist together in the heart of man. The basic root of all fear, in the broad sense, is the feeling of insecurity. The basic source of peace is the awareness of security. It's as simple as that!

But the Bible teaches that there is a difference between the peace that the world affords and the peace that Jesus gives. Likewise there is a difference between the fear of physical harm and the fear of judgment or the wrath of God. Then, too, the Bible speaks of a reverential "fear," which is an element of love, and irrelevant to the fear we are considering here.

Our nation has never achieved a higher plane of prosperity, scientific progress, education, and military power. Yet never has it suffered more from fear in the hearts of its people—fear born of insecurity. Insecurity in the home; in occupation and income; in health; in local, national, and international human relations. The toll of fear is reflected in the number of its victims found in doctors' offices, and in hospitals, mental institu-

tions, and prisons. Multitudes are outside these institutions only because of the temporary symptomatic relief provided by hundreds of varieties of drugs and sedatives.

While the medical profession works overtime and the drug industry pours out its pills, the Great Physician still offers the best prescription of all: "Peace I leave with you, *my* peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer [fear not]: I have overcome the world" (John 16:33).

What a revolution there would be in the physical, social, and political realms of the world today if more people began taking this divine prescription! Jesus not only wrote the prescription, but He com-

pounds it himself from His great storehouse of such ingredients as "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"—and labels it, "Grace."

This peace that Jesus gives is more than a philosophy or an attitude. This divine "eternal security" is not wishful thinking tethered to an initial experience or ritual. It is the vibrant, conscious reality of grace provided by the indwelling presence of the Holy Spirit through obedience and faith.

The power of positive thinking is not in the "thinking," but in believing what we think, and putting that faith into practice and action. This is the essence of true peace—the essence of security—the essence of the "victory that overcometh the world." Jesus told His disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

Never Underestimate Your Influence

By DAVID L. FLETCHER, *Bethany, Oklahoma*

A MAN NEVER KNOWS what effect his life has on others. Although he may feel that his actions are totally insignificant, yet we are certain that this is untrue. We would surely be astonished if we only knew how many pairs of eyes are focused on us from day to day. And we would tremble, too, for this places on our shoulders a tremendous responsibility not to fail those who look to us for the answer.

Some individuals have exerted such powerful influence that literally millions of lives have been touched and changed—whether for good or evil. To possess such a dynamic personality is a rare gift. Yet each of us, during the course of a lifetime, will cross paths with hundreds, perhaps thousands, of common people engaged in the complex process called living. And we hold in our hearts the answers to many of the problems they face.

Whether we speak a kind word or remain silent, whether we lend a helping hand or walk by with apparent unconcern, whether we present a warm heart or a cold shoulder to our neighbor in need—our actions are still making impressions that may be revealed only by eternity.

Our influence is not measured by what we say or how loudly we say it. Some of the most effective

sermons have not been preached from pulpits. They have been presented eloquently through the lives of men and women who have felt that doing is really more important than saying. One of the most stalwart Christian gentlemen I know is a man who says little, but what great messages his life gives! This is the kind of witness that makes a worldly crowd cease its scoffing for a moment and admit that perhaps there is something in this religion after all.

God does not expect the impossible from us. He does not expect all to be singers or preachers or teachers; He expects every man just to be himself. But He has given to each of us a job that only we can do, and He expects us to do it. It is a great plan in which each of us plays a vital role. If we are successful in accomplishing our part of this great plan, our lives will be fruitful and truly satisfying, and, most important, the testimony we leave behind will live on.

So never allow yourself to imagine that your life is unimportant; that your actions will be unnoticed, your words unheeded. For so long as you live among men, your life must count for something, and it is up to you to make it count for eternity.

THE FATHER'S HEART



HIS SUMMER SLACKS and sport shirt were heavy with dripping water; it oozed from his shoes. But in his strong arms was his son, a four-year-old boy, wet, pale, occasionally shivering with a gasping breath, but alive.

Little Danny had been playing in the warm water of a desert lake. As he stepped backwards, a sudden slope caused him to stumble and lose his balance. The weight of his own struggle forced him farther back and into water too deep, and it closed in over his head. A four-year-old boy, scared and struggling, but unable to save himself!

The young father and mother were sitting on a nearby rock, enjoying the warmth of the late afternoon sun and watching their four young children in happy play. They saw their young son stumble, also his struggle for solid footing; and in that moment of peril the most important thing in their world was the life of a four-year-old boy. A little boy was struggling against forces which he could not overcome without help. But a father and mother who loved him were watching, and moments later that father was carrying a scared but

living boy out of the water to the safety of love and family.

The struggles of life continue with the passing of the years. They are just as real and as powerful as those that little Danny faced that evening in the desert lake. We splash along in the shallow waters of life enjoying the careless contentment of material happiness; life is good and our worries are few. Then suddenly disaster strikes. We struggle, but each effort seems to force us deeper into the waters of despair. They close over us and no one is there to help.

But wait! Father is watching, a Father who loves us. "For God so loved the world [you and me], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). And along the shores of the struggles of life we see Jesus. In His strong arms are hope and love and life and victory. The dark waters of despair give way to new heights of joy and true happiness.

That night a happy father and mother with four children drove back home over a desert road with

Love with a Whip

By **JAMES SHRIDER**

Pastor, Kennard, Ohio

IN Matthew 21:12-16, we find Jesus using a whip and running the money-changers out of the Temple. I am certain that He did this with a feeling of love for those He was chastising and also for the place they had been desecrating.

Some people understand only the sound of a whip. Any other approach to them is lost in the din and noise of the world they have been engrossed in. But other people respond to other kinds of guidance. Jesus, therefore, did not often carry a whip in His hand.

One of the common fallacies of our day is that

the only way to witness, or let the world know we are Christians, is to criticize and cast off on the manner in which others are living. Too many Christians carry only a whip! To them, there is only one type of evangelism—chastisement!

Jesus, in cleansing the Temple, displayed "love with a whip." Before the day and week were over, He displayed love without a whip. The general theme of His gospel, though stern at times, was always love.

One reason it was so hard for the people to accept His gospel was because it was a gospel of love. Jesus expects His followers to love their neighbors, love their enemies, yes, even to love their oppressors.

With these thoughts in mind, we ought to lay aside our whips as we go out to win a lost world for Him. Some may need the whip, but they are few. The multitudes today need love and to know that One with power to transform their lives has already died for them because He loved them. He not only died, but through divine power was resurrected and today stands on the portals of heaven with outstretched arms, like a loving Father bidding all who will to come home!

a new understanding of the value of life. Also a new depth of love and praise filled their hearts.

Danny is my boy. I saw him as the water closed over his little form. I will never forget a four-year-old boy, wet, pale, shivering with an occasional gasping breath as I carried him out of the water and back to life. He is my son.

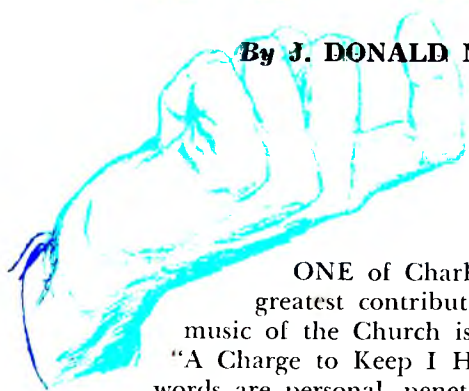
For a few short, wonderful years we know this joy of an earthly home. As parents, we work and struggle to provide a safe and happy home for our children. But the journey of life is short, the boys and girls become men and women, and they go away to travel their pathways of life and to build their own homes.

The passing years not only separate the family group, but also carry each one of us ever closer to the inevitable waters of death. There will be a vacant chair and there will be an empty bed. We struggle and reach out, but each effort carries us deeper into the dark water.

But wait! Father is watching, an eternal Father whose heart is love. His strong hands reach down into the water and suddenly we find life, love, and home. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4).

A Summons to Service

By J. DONALD NICHOLAS, *Pastor, Calgary South Church, Alberta, Canada*



ONE of Charles Wesley's greatest contributions to the music of the Church is the hymn "A Charge to Keep I Have." The words are personal, penetrating, and challenging. We cannot sing them without feeling an awakening of conscience, a stirring of feeling, and a quickening of pulse.

The first two verses beautifully present the challenge that all sincere Christians should accept today as they endeavor to do God's will:

*A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.*

*To serve the present age,
My calling to fulfill;
Oh, may it all my pow'rs engage
To do my Master's will.*

"To serve the present age"—here is our summons to service!

In the third chapter of Acts we read of the visit of Peter and John to the Temple at the hour of prayer. Here were two Christian men who realized the need for spiritual growth and communion. At the gate of the Temple they were confronted by a man with yet another need. Peter and John, with true spiritual discernment, recognized that, more than physical healing or financial assistance, the man needed Christ.

So it is today! We, as servants of this present

age, have a responsibility to point men to the only adequate answer to man's basic need—not greater bombs, not larger missiles, not negotiation, not material security—but Christ.

Our responsibility is more than living as Christians in isolation. It is more than monastic meditation. It is rather the radiant life, the willing service. We are His witnesses, His means to turn men from darkness to light, from sin to glorious freedom. God help us to do more than just talk about winning men to Christ.

The story is told concerning four angels who came to God when He was creating the world, each with a question. The question of the first angel was a good one, "How are you creating the world?" It is this question of "how" that has prompted scientists to work untiringly in many areas of investigation.

The second angel's question, "Why?" is likewise admirable. Who of us has never entered the speculative realm of the philosopher with the baffling query, "Why did God create us and our world?"

We condemn the question of the third angel, "May I have it when you finish?" Yet how characteristic it is of our "age of accumulation." Individuals and nations are redoubling their efforts to acquire material possessions and to achieve greater power.

The fourth question is that of the Christian, "Can I help?" It is beautifully portrayed by the mission and ministry of Jesus, who "emptied himself, taking the form of a servant." It is echoed in Paul's words of conviction and consecration, "Lord, what wilt thou have me to do?" (Acts 9:6)

Here is our *summons to service!* Let us give ourselves willingly, gladly, to Him—and ask, "Lord, what wilt thou have me to do?"

EDITORIALS

By W T PURKISER

The Church and the Crisis

Christianity is a religion of crisis. It was born in times of crisis. It has weathered the collapse of civilizations. It will not fail in the many-sided crisis of the present.

In fact, times of crisis are made to order for the preaching of the gospel. When men are lulled to sleep in false security, when they are smug and complacent in the course of events, they lose their sense of need and their ears become deaf to the voice of the Spirit.

There is little sense of security in today's world. However our age may be described, it cannot rightly be called an age of smugness and complacency. Few people are sure of themselves now.

The factors which have conspired to bring the present sense of crisis are many, and may be variously described.

There is the unrelenting pressure of Communism around the world, incarnating the demonic powers which may well ultimately produce the Antichrist.

There is the population explosion with the result that Christianity is fast becoming a minority religion.

There is the collapse of moral standards, the so-called "new" morality which turns out to be nothing more than the old immorality dressed up and sent to college.

There is the shifting culture, away from Western and white toward Eastern and colored.

Religiously, there is the ecumenical tide, one tragic facet of which is the conclusion—conscious or otherwise—that the towering heights of Christian conviction can be levelled down to the plane of amiability and human agreement.

Permeating all our modern life is a general sense of aimlessness and lack of direction. This may reveal itself either as a planless, day-to-day drift or a fatalistic surrender to circumstances.

It all adds up to the conclusion that the needs of this age cannot be met on the plane of the human. The disease is too deep, the sickness too far gone, for the shallow salves of man's wisdom.

One of England's great statesmen, William E. Gladstone, expressed in his day the arena of contest so evident in ours. "I am convinced," he wrote, "that the welfare of mankind does not depend on the State and the world of politics; the real battle is being fought in the world of thought, where a deadly attack is made with great tenacity of purpose and over a wide field upon the greatest treas-

ure of mankind, the belief in God and the Gospel of Christ."

IN THIS SETTING stands the Church of the living God. Its strength and influence do not depend upon its numbers, although numbers are important since statistics are really souls. Its effectiveness is not measured by its wealth, its property, its education, or its culture.

God's kingdom in this world, like the second Temple of Zechariah's day, is built "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6). The power of the Spirit is not always spectacular. It is always effective.

One of the great challenges facing the Church in the crisis of these times is to move with the Holy Spirit in an all-out offensive against entrenched evil. When Jesus spoke of the Church He was building, He said a remarkable thing about it. "The gates of hell shall not prevail against it" (Matthew 16:18).

There are those who have read into these words a last-ditch, back-to-the-wall defense of outnumbered and almost overwhelmed saints against the offensive thrust of the enemy. Just the opposite is their intention.

The gates of the ancient city were the most carefully defended and strongly fortified points along its walls. Christ did not intend His Church to be on the defensive. He was speaking of an attack on evil against which hell itself would be powerless.

Someone has told of a missionary who returned to his homeland during the Moody-Sankey era when the song "Hold the Fort" was popular among evangelical Christians. He listened to its "dig in and die" determination to hold on, and stood it as long as he could. Finally he protested, "Hold the fort—nothing! Our business is not to hold forts. Our business is to *storm* forts!" And he was so right!

We must never forget that, while our battle is grim and sometimes desperate, it is a battle with a defeated foe. It is, so to speak, a "Battle of the Bulge," that bitter and bloody campaign that came just before V Day and the collapse of the Third Reich. As Oscar Cullmann put it so strikingly, the Allied victory in World War II was not won at V Day. It was actually won at D Day, the breaching of the continental defenses on the beaches of Normandy.

For the Church, D Day is already past. It happened at Calvary and in the Garden of the Empty

Tomb. The death and resurrection of our Lord Jesus Christ assure the final victory over "him that had the power of death, that is, the devil" (Hebrews 2:14).

THAT CRISIS IS UPON US none can deny. As Roger Hazelton summed it up, "It is a shaken and a shaking time, when props are gone and guards are down, leaving no place on which to stand or stay. How indeed can anyone take the true measure of our age without reckoning with this vacuum of conviction, this homelessness and rootlessness, this windswept barrenness of soul? A late-autumnal mood is upon us, and the leaves of old and new faith are falling fast."

This is a great time to preach the Christian message. In the Bible we have "the charter of liberty, the foundation of civilization, the chart and compass of moral and spiritual life."

A watered-down, halfhearted, permissive liberalism will not do. But the rugged, clear certitudes of the gospel of Jesus Christ are still the miracle-working power of God for salvation to every one who believes. The Church lives in a world of crisis, not to be cowed, but to be conqueror "through him that loved us" (Romans 8:37).

"The High Cost of Loving"

"The High Cost of Loving" is the title of an article by Laton Holmgren in connection with the work of the American Bible Society. It lays before us an important fact of the spiritual life.

From one point of view, nothing seems cheaper than "love" in our loose and sex-crazed age. The word has been so debased as to stand for the grossest sort of selfishness and indulgence. It is tossed out lightly in popular speech and song with scarcely a shade of its real meaning.

Yet *love* is a term with great depth and meaning. It makes great demands. It involves giving without calculation or measure. It means total involvement in the welfare of its object.

The best possible example we have of the high cost of loving is seen in the love of God. That "God so loved . . . that he gave" measures not only the quality of the love, but its extent. For it is harder for a father to give his son than it would be to give himself.

God's love cost Him His Son, given not to be honored by those among whom He lived but to be despised and rejected by men, to be treated to the ultimate contempt of the Cross. There could be no greater love than this.

The Son himself loved with a costly devotion. "Even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word" (Ephesians 5:25-26).

That the Father gave His Son does not lessen the wonder that the Son also gave himself. He

was no reluctant Sacrifice, compelled by a will outside His own. "Having loved his own . . . he loved them unto the end" (John 13:1).

LOVE IS COSTLY to us as it is to God and to Christ. True, we may express the sentiment without the substance and do it without cost. But we know as we do this that we are deceiving no one. One cannot love without caring. One cannot care without being involved, without pouring out his very life.

God's kind of love does not come naturally to the human heart. It is caught only by contagion. John said, "We love him, because he first loved us" (1 John 4:19).

It is said that Tigranes, king of Armenia, was taken captive by the Romans under Pompey and with his wife and children was led before the conqueror to receive the sentence of death or, for the family, what would be worse than death. In Pompey's presence, Tigranes pleaded that he alone might suffer, and that his dear ones might go free. So moving was this spirit of self-sacrificing love that the Roman ruler ordered the release of the entire family. As they returned home, Tigranes said to his wife,

"What did you think of the Emperor?"

"Indeed," she said, "I never saw him!"

"You never saw Pompey? Where were your eyes?"

"They were fixed," the wife said softly, "upon the one who offered to die for me!"

LOVE MUST BE NOURISHED if it is to live and grow. The flame must be rekindled and fed when it flickers low. The Ephesian church lacked nothing in activity and zeal for the truth. Yet Jesus said, "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Revelation 2:4).

B. T. Roberts, holiness pioneer and early leader of the Free Methodist church, used to say, "It is a great thing to get saved; it is much greater to keep saved. Many lose communion with God by compromising with sin—many more by losing their love and becoming harsh and uncharitable."

But we should not consider the high cost of loving without also weighing the great satisfactions that come from a Godlike caring. Love is not only demanding; it is also rewarding. Love is abundantly worthwhile for its own sake.

A tourist observed the difficult and unpleasant circumstances under which a missionary friend was working. He said, "I wouldn't do that for a thousand dollars a month."

The missionary quietly replied, "Neither would I. But for the love of Christ, that's different."

The high cost of loving is matched only by the high values it yields. Love alone is "stronger than death." Faith will give way to sight. Hope will become realization. Love alone "endureth for ever."

THE CHURCH AT WORK

HOME MISSIONS

ORVILLE W. JENKINS, Secretary

Changes in Alaska Pastorates

Rev. and Mrs. Charles Powers and family have returned to "the lower forty-nine" after pastoring in Alaska for eleven years. Brother Powers led the Totem Park congregation in Fairbanks from its beginning and through several building programs as the congregation grew. For the past three years he has been the pastor at Sitka. The Powerses have been forced to return because of Mrs. Powers' health. The climate seems to be a principal factor, but your prayers in her behalf will be appreciated.

Rev. and Mrs. Arden Sickenberger and family have also concluded their ministry of over nine years in Alaska, as pastors of the Minnesota Avenue Church in Anchorage. Brother Sickenberger is the new pastor for the Lakewood Church in Tacoma, Washington.

These men have been among our finest pastors on the Alaska District and their loss will be felt greatly. Rev. Aubrey Ponce, who has served on the Alaska District previously, is returning to pastor the Sitka church. Rev. Al Miller is the new pastor at Anchorage Minnesota Avenue.

Post Office Becomes Church of the Nazarene



The former post office building in Shelburne, Ontario, Canada, will soon become the Shelburne Church of the Nazarene on the Canada Central District. This valuable piece of property was acquired from the Dominion Government after a new post office was built. The substantial building, which,

when remodelled, will have a sanctuary seating over 150, adequate Sunday school space, offices, an apartment, and a tower housing the town clock, was purchased at only a fraction of its estimated value. Pastor L. E. Sparks raised enough for the building in one service, and when the old church property is sold, they will have adequate funds to remodel and improve this building.

Approved Special Needs for Overseas Fields

In January the General Board approved some special needs for our overseas fields for 1965 which could not be included in our approved, regular mission field budgets.

These special needs are usually property items, and individuals, churches, and districts can give to help provide these specials. Such missionary giving is above the regular giving to the General Budget, but they are approved specials which count on the "10 percent" giving of the church.

These items are greatly needed. Per-

haps you or your church cannot give the total amount to meet one of these needs, but you can share by giving at least some. Or maybe you would like to underwrite the total amount of one of these specials. Why not write the Department of Home Missions for further information on any of these or for a list of all approved overseas home mission specials? Here are the most pressing needs:

AUSTRALIA

Our two Greek churches in Melbourne and Sydney need buildings \$2,500 and 2,000

ALASKA

The Chevrolet "Carryall" car at Nome which has been used for sixteen years is worn-out and must be replaced \$2,500

CANAL ZONE

The Ancon church has just been granted a location for the erection of a church building and parsonage. \$5,000

GERMANY

Our newest church, at Hannover, is purchasing property and renting a portable building so that services can be held in the neighborhood where the church building will later be erected (\$500 has been received toward this special). Balance \$3,500

SOUTH AFRICA

The Bulawayo, Rhodesia, church needs to acquire property (\$1,500 has been given). Balance \$3,500

WORLD MISSIONS

E. S. PHILLIPS, Secretary

Will You Help Me Lift My Load?

By MARY E. ANDERSON, India

This was the wistful question he asked. He was just a little boy, along the road. But he had been carrying a heavy head-load, and had put it down, to rest. Now it was too heavy to get it back onto his head. So as I passed by, he asked help. Who could refuse a little boy, to help him lift his load?

Do you know that all of your missionaries are carrying heavier loads than they can manage? We need your help, friends, in prayer. And how often we feel that lift of love that comes because you pray!

Sometimes you do not receive much in the way of reports of your praying, but we receive the support that comes in the lift of the load.

May God bless you, one and all, as you work with us for the Kingdom.

God Came to Youth Camp

By EDNA LOCHNER

Pigg's Peak, Swaziland

Rev. Ndlovu, our youth camp speaker, preached on the Holy Spirit from the

first sermon to the last. As a result, God came and the young people were praying on their own in the dormitory until 1:30 a.m. the last night of camp. In one service one girl stood weeping, saying, "I have been doubting whether there is a Jesus, but tonight I have met Him. There is no longer a doubt, for He lives right now in my heart." Testimonies such as this one is why our missionaries are in a disturbed Africa today. Christ is the answer, and as never before we need God's anointing upon us as we live among the people of our calling. I believe God has special blessings for us in 1965, and my prayer is that He shall bless the home church as well. Thank you again for every prayer, every letter, and every dollar.

Newly Arrived

Little Miss Brenda Sue Wilson arrived in the home of Rev. and Mrs. Stanley Wilson, Philippine Islands, on March 6, 1965. She is a happy, healthy little girl.

Kian Mark Holstead was born June 21, 1965, in Taiwan. His parents are Rev. and Mrs. John Holstead.

Richard Lynn Pease was born in India to Rev. and Mrs. William Pease on June 29, 1965.

Moving Missionaries

Rev. and Mrs. Samuel Heap are on furlough from Guatemala. Their address is 3809 No. College, Bethany, Oklahoma.

Mr. and Mrs. Bartlett McKay are on furlough from Japan. Their address is c/o W. C. McKay, 1200 So. Powerline Road, Nampa, Idaho.

Rev. and Mrs. Philip Steigleder are on furlough from Africa. Their address is 1971 Olive Way, Dinuba, California.

Rev. and Mrs. Ardee Coolidge have returned to Argentina. Their address is Las Heras 350, Bahia Blanca, Argentina, South America.

Miss Elva Bates has moved to Church of the Nazarene, P.O. Idalia, Via Piet Retief, Transvaal, Republic of South Africa.

Miss Nita Clegg is now at Box 14, Manzini, Swaziland, South Africa.

Rev. and Mrs. Thomas Ainscough are on furlough in England. Their address is Missionary Guest House, College Walk, Selly Oak, Birmingham, England.

Rev. and Mrs. Roy Copelin are on furlough from the Philippines. Their address is 1832 No. Sierra Bonita, Pasadena, California.

Miss Jean Darling is on furlough from India. Her address is c/o Mrs. Emily Darling, Box 223, Lucan, Ontario, Canada.

Rev. and Mrs. Ernest Eades are in the States on furlough. Address them in care of the Department of World Missions.

Miss Bernadine Dringenberg is home on furlough from Taiwan. Her address is 111 Groveland, East Peoria, Illinois 61611.

Rev. and Mrs. Harry Flinner have returned to Peru. Their address is Apartado 193, Chiclayo, Peru, South America.

Rev. and Mrs. Charles Gates have returned to Brazil. Their address is Caixa Postal 1008, Campinas, Sao Paulo, Brasil.

Dr. and Mrs. Everett Howard have moved to 137 Jeanette Drive, Laredo, Texas.

Rev. and Mrs. Cleve James have arrived in Puerto Rico for their new term. Their address is 1220 Arnau Igarravides, Club Manor, Rio Piedras, Puerto Rico.

Rev. and Mrs. Wayne Knox are in Trinidad. Their address is P.O. Box 1245, Port of Spain, Trinidad, West Indies.

Mrs. Wanda Knox and children are home on furlough from New Guinea. Their address is 305 S.E. 45th St., Oklahoma City, Oklahoma.

Rev. and Mrs. James Kratz are home on furlough from Brazil. Their address is 3112 S.E. 63rd Avenue, Portland, Oregon.

Miss Mary McKinlay is on furlough in Scotland. Her address is 92, James Campbell Road, Hayhill, Ayr, Scotland. She will visit the U.S. in August.

Miss Mary Miller is on furlough from Peru. Her address is 4117 No. Asbury, Bethany, Oklahoma.

DISTRICT ACTIVITIES

Northeastern Indiana District Assembly

The twenty-third annual assembly was held June 30 and July 1 at the campgrounds east of Marion, under the anointing of the Holy Spirit, and the counsel and challenge of Dr. George Coulter, general superintendent. He presided with grace and dignity.

A spirit of love and unity prevailed when Dr. Coulter presented a love offering in excess of \$1,300 to Dr. Paul Updike, district superintendent. Dr. Updike's report was filled with victories: Total raised for the year, \$1,479,775, of which amount, \$159,884 was given for world missions. There were 489 members added to the churches by profession of faith; Sunday school enrollment is now 21,843, with an average weekly attendance of 11,011.

At the close of Dr. Updike's report an impressive memorial service was conducted in honor of the home-going of Mrs. Mary Updike, wife of the superintendent. Over \$2,600 was received in cash and pledges during the missionary convention to build a memorial chapel in British Honduras in honor of Mrs. Updike.

Elected to the advisory board: Walter B. Greek, Harold E. Priddy, John C. Wine, ministers; James E. Hunt, Jack Snowden, and Darrell Zimmerman, laymen. Rev. John C. Wine was also elected district secretary, and Rev. Jesse R. Martin was elected district treasurer to fill the vacancy created by the death of Rev. M. K. Millikan.

In a beautiful service Dr. Coulter presented elder's orders to Robert A.

Barkley and Franklin D. Garton; and Rev. Lloyd P. Linder and Rev. Donald T. Martin had their elder's orders recognized, coming from other denominations.—NORMAN E. ANDERSON, *Reporter*.

North Dakota District

Shouts of victory echoed throughout the North Dakota District Camp at Sawyer during the annual camp meeting and assembly week, June 28 to July 4, with scores of seekers finding victory at the altar of prayer.

General Superintendent Hardy C. Powers and Evangelist Charles R. Millhuff were mightily used of God, as the altars were lined with seekers from service to service. Willis and Velma Baldridge were a blessing with the music, and Rev. Mrs. Eva M. Peet had charge of the children's services. Attendance was better than usual.

Business of the week included the unanimous election of Rev. Herbert Ketterling to his first full term as district N.Y.P.S. president; Rev. Wilbur T. Dodson reelected as district church schools chairman; and Mrs. Harry F. Taplin was unanimously reelected as district N.W.M.S. president.

District Superintendent Harry F. Taplin is serving on an extended call. He reported many churches in the process of building, with most of the churches having had a good financial year.

Elected to the advisory board were David E. Figg and Wilbur T. Dodson, elders, and Merwin Morehead and Virgil Arndts, laymen.

Highlight of the assembly was the ordination of Benjamin Ketterling, and recognition of elder's orders of Lester A. Myers, coming from another denomination.—DAVID E. FIGG, *Reporter*.

South Dakota District Assembly

A spirit of encouragement and optimism pervaded the twenty-sixth annual assembly, June 23 and 24, at Mitchell First Church.

Dr. Hardy C. Powers, presiding general superintendent, delighted and chal-



OKLAHOMA CHURCH REBUILT—Following a tornado a year ago, the Nowata (Okla.) church, which was heavily damaged, has been rebuilt at a value of \$35,000 with a total indebtedness of about \$10,000. The new building is air-conditioned, and will seat about one hundred fifty people in its main auditorium. Rev. James Moore is pastor.



FLORIDA CHURCH DEDICATED—Dr. John L. Knight, Florida District superintendent (right), recently dedicated before a capacity crowd the new High Springs (Fla.) church and facilities valued at \$40,000. Rev. John A. Snider, pastor, is with Dr. Knight.

lenged the members and friends of the assembly with his inspiring messages and capable leadership.

The highlight of the assembly was the report of our beloved district superintendent, Rev. Albert O. Locher. Exclamations of joy and thanksgiving filled the sanctuary as he recounted his miraculous recovery from a near-fatal automobile accident last December.

In an impressive ordination service conducted by Dr. Powers, elder's orders were conferred upon Bobby E. Caudill and Chadron R. Orton.—CHADRON R. ORTON, *Reporter*.

Canada Central District Assembly

The twenty-ninth annual assembly convened June 23 to 25 at the Cedar-dale campgrounds, with Dr. V. H. Lewis as the presiding general superintendent. We greatly appreciated his deeply spiritual messages.

The highlight of the assembly was the reelection of our esteemed district superintendent, Rev. Bruce T. Taylor, by an almost unanimous vote to a four-year term. This is the first time in the history of the district that a superintendent has received such a vote after serving for four years.

Dr. Arnold E. Airhart, president, challenged us with the work of Canadian Nazarene College and the possibilities of the relocation project.

The assembly fittingly climaxed with the ordination of Kenneth H. Martin and Jan Molcjan.

The district is united to press the work of the Kingdom in this part of the Lord's vineyard.—BERT COLLINS, *Reporter*.

THE LOCAL CHURCHES

HOPE, ARKANSAS—Our church recently enjoyed a good revival with Evangelist Carl Prentice. The Spirit came close and searching, the church was built up in the faith, and seventeen people were converted. We appreciated the ministry of Brother Prentice. Special music and singing were by local talent, and Mrs. Prentice was with us for the last two days giving much-appreciated flannel-graph lessons to the children. The closing service was of special blessing with seven souls converted.—MRS. BERNICE HONEA, *Secretary*.

Bible College Offering September 12, 1965

As we support our entire educational program, let us add to it the challenge of our much-needed Bible college. Pray much for its success. Give generously in the Bible college offering on September 12 and help reach the goal of \$200,000

**Fred J. Hawk
Member, Board of Control**



NEW CALIFORNIA CHURCH COMPLETED—The sanctuary of the recently completed Manteca (Calif.) church is pictured above. The church, built at a cost of \$51,000, but valued by an engineering firm at \$98,000, has seventeen Sunday school rooms, and is fully air-conditioned.

Evangelist Herbert Land reports: "God has given us good revivals in recent weeks with Pastor Bill Bohannon at Uvalde, and Harry Moyer at First Church, Denton, Texas; also with Rev. O. S. Free at Bentonville, and Rev. Agnes Diffea at Westwood Church, Little Rock, Arkansas; with Pastor Harold Tingle at First Church, Knoxville, Tennessee, and with Rev. Leroy Land in La Marque, Texas. Pastors and people have been most kind and cooperative. I am now slating for summer and fall; write me, 500 E. Live Oak Street, Austin, Texas."

Sunday School Evangelists Lyle and Lois Potter report: "During the first six months of this year we have worked in thirty churches, with an emphasis upon evangelism, Sunday school promotion, inspiration, motivation, and evaluation. Hundreds have responded to the call to do weekly visitation, and scores of new workers have been recruited. Repeatedly the Spirit has moved in power in old-fashioned melting-up times and given seekers at the altar. Also we have been privileged to serve with the staff of the Department of Church Schools in four regional conventions both as speaker and workshop leaders."

LAKEVILLE, MASSACHUSETTS—The Lord is wonderfully blessing here as new doors continue to open each day. We have purchased a beautiful plot of land, and soon will be constructing a new church. We have been blessed with a

full-time, Spirit-filled pastor, the use of the old town hall for services, and a group of consecrated and devoted laymen. Please pray for us and this new work.—*Reporter*.

The Leverett Brothers, evangelists, write: "We give God praise that we are still seeing old-time revival services, oftentimes with more than one hundred seekers during a ten-day meeting, overflow crowds, and new members added to the church. We have some open time for the fall and winter; will care for the preaching and singing, also play several instruments. Write us, Route 4, Lamar, Missouri."

Evangelist Joe Bishop writes that he has some open time in August, and also has open time for all of November. Write him, 1515 S. Jensen Street, El Reno, Oklahoma.

THE BIBLE LESSON

By BRIAN L. FARMER

Topic for August 15: Christians Grow Through Service

SCRIPTURE: Romans 12; James 2:14-26 (Printed: Romans 12:1-13)

GOLDEN TEXT: *The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many* (Mark 10:45).

We (all of us) have never met an idle Christian yet who made any spiritual progress. Knowing the truth of this, I have sometimes asked someone to undertake a task in the church suspecting that the person knew that this was why I was asking him (my diplomacy not being as sharp as it might be) and that he suspected that I could do the job far better myself.

God's call to service is not a bit like this. We cannot get on without God, it is true; but it is equally true that He has chosen not to get on without us. He depends on us. We are "labourers together" with Him. On the other hand, this service upon which God literally depends is one of the chief aids to our Christian growth and development. Not even a cup of cold water offered in His name goes unrewarded.

There is no limit to the number of ways in which we might serve Christ. So long as we have life we have something to offer.

In the chapter about practical Christianity (Romans 12), Paul first mentions the more obvious gifts for service held by the few, such as prophecy and teaching. But then he mentions the more common services of sympathy and hospitality, in which surely all who have the spirit of Christ might engage.

There are about 83 percent of the members of the Church of the Nazarene who are not engaged in any form of active church work. There is no way of knowing, of course, what proportion of this percentage performs daily service for Christ privately. (This will be not the least of our total effort for the Kingdom, we may be sure.) It is safe to say, however, that a large percentage of

professing Christians are spiritually idle.

Consider the meaning of this:

1. A lot of Kingdom building which might be done is not being done.

2. Many Christians are missing the many "rewards" of service in Christ's name.

3. The devil has many idle hands into which he might push his work.

It is difficult to see how any person can be a follower of the One who came to minister without being a servant of God and of humanity.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Deaths

REV. M. KENNETH MILLIKAN

M. Kenneth Millikan, pastor in the Church of the Nazarene for thirty-six years, died May 31, 1965, following an illness of three weeks. He was born March 20, 1905, in Tangier, Indiana. His pastorates were at Martintown, Wisconsin; Kewanee, Streator, Murphysboro, Bloomington, Chicago Heights, Rock Island First, Chicago Northside, all in Illinois; Kokomo First and Anderson Goodwin Memorial in Indiana. At the time of his death he was treasurer of the Northeastern Indiana District, and pastor of the Anderson Goodwin Memorial Church. He is survived by his widow, Alice; two sons: Dwight, pastor of First Church, Decatur, Illinois, regional representative of the General N.Y.P.S. Council; and Kenneth, of Kokomo; two sisters; and one brother. Funeral service was conducted at the Goodwin Memorial Church by Dr. Paul Updike, district superintendent, assisted by the elders of the district advisory board and a preachers' quartet. Burial was in Kokomo Memorial Park Cemetery.

MRS. ALPHA I. SMITH died on April 9, 1965, at the age of eighty-five, at Sacramento, California. She had lived a full life of service as the wife of Rev. Frank B. Smith. Together they, with their three children, evangelized as a team in the western states for many years. When Mr. Smith accepted the superintendency of the Northern California District in 1925, Mrs. Smith travelled with him as district N.F.M.S. president for several years. She served with deep devotion to Christ and the church. Besides her husband, she is survived by a daughter, Alice Smith, a missionary in Japan; a daughter, Mrs. Gertrude McIntyre; and son, Frank B., Jr. Rev. Lawrence Bone of First Church of the Nazarene, Sacramento, conducted the funeral service, assisted by Rev. Robert Ferguson of the Fremont Presbyterian church.

LINDA SUE, age seven years, youngest daughter of Mr. and Mrs. Vernon Everhart, of Hutchinson, Kansas, died very suddenly on May 17, 1965, as the result of an automobile accident. She was a member of the First Church of the Nazarene Sunday school. She is survived by her parents, Vernon and Dorothy (Fabick) Everhart; and a sister, Debra Kay, of the home; maternal grandmother, Mrs. Freeda Fabick; and paternal grandparents, Mr. and Mrs. C. H. Everhart. Funeral service was held in Hutchinson First Church with Rev. W. A. Strong officiating, and burial was in Memorial Park Cemetery.

WILLIAM ADAMS was born in Dennison, Ohio, July 30, 1885, and died in Altadena, California, on April 23, 1965. Upon moving to Colorado he became a charter member of the Boulder Valley Church of the Nazarene, second church established in Colorado; in 1938 he moved to Altadena, where he became a member of First Church of the Nazarene in Pasadena. He was an active member, serving as usher, Sunday school teacher, and board member as long as health permitted. Recently the Adamses celebrated their fifty-fifth wedding anniversary. He is survived by his wife, Della Heath; two daughters, Mrs. George R. (Kay) Schriber and Mrs. Donald Chapman; a daughter, Adelmia, died two years ago. A granddaughter, Sylvia Sue Schriber, is serving as missionary-nurse in Nicaragua. Funeral service was conducted at Pasadena First Church with Dr. J. W. Ellis and Rev. J. H. Ingalls officiating. Interment was in the Mt. View Cemetery.

WILLARD TERRELL was born April 30, 1936, in Corona, California, and died suddenly March 1, 1965, while on a business trip to Colorado Springs, Colorado. He was well known on the Southern California District, and used his musical talent wherever he could. He formerly sang with the Melody Men at Pasadena College, and traveled with

quartets for the college. He had served as choir director in the Brea church, and more recently at the home mission church in Norco, California. He is survived by his wife, Nancy, of Corona; his father, Rev. Arthur M. Terrell, a retired Nazarene minister; two brothers, Sheldon and Joseph; and a sister, Esther Hall. Funeral service was held in the Brea Church of the Nazarene with Rev. Paul Benefield, former pastor, in charge, assisted by the pastor, Rev. Holland Lewis.

GERALD K. REYNOLDS was born in Iowa on June 23, 1900, and died in Corona, California, on May 26, 1965. He was married to Viola Curtis in 1920. In 1923 they moved to Long Beach, and later to Bellflower, California, where they lived for twenty-one years. He was a member of the Bellflower Church of the Nazarene. Six years ago they moved to Corona. He is survived by his wife, Viola, of Corona; two daughters, Wyla Burpo and Marjorie Gambill; one son, Dr. Gerald D. Reynolds; and a sister, Mrs. Bertine Meenan.

HARRY S. KOON, age seventy-nine, died suddenly on June 22, 1965, while mowing his lawn. A member of the Santa Cruz Church of the Nazarene, Mr. Koon will be recalled by so many in his service as head usher at Beulah Park Campgrounds for many years. Before coming to Santa Cruz in 1941, he had served for eighteen years as Sunday school superintendent at Fresno, California. He had many years of official board and head usher activity in the Santa Cruz church. He is survived by his wife, Leila Reeder Koon. Memorial service was conducted by the Santa Cruz pastor, Rev. Joseph F. Morgan.

.....

"SHOWERS OF BLESSING" Program Schedule

August 15—"Defeat—Then Victory,"
by Russell V. DeLong

August 22—"Little Things Add Up to
Big Things," by Russell V. DeLong

August 29—"Moral Insanity," by Russell V. DeLong

.....

Announcements

RECOMMENDATION

—Rev. Norvie O. Clift, who has done successful pastoral work for the past three years at Watsonville, California, has decided to reenter the field of evangelism. He has created a spirit of soul winning and outreach in his church, and nearby churches where he has held revival services during his pastorate. Address him, 736 California Street, Watsonville.—E. E. Zachary, Superintendent of Northern California District.

MARRIAGES

—Sharon Rose Musie and Ronald Earle Ellington, on June 12, at Dayton, Ohio.

BORN

—to William D. and Karol (Swank) Porter of Kansas City, Missouri, a daughter, Kimberly Renae, on July 4.

—to Mr. and Mrs. Merwyn M. Kirgiss of Olivia, Minnesota, a son, Ross Michael, on July 6.

—to Rev. and Mrs. Linard Wells of Greenfield, Indiana, a daughter, Shauna Lia, on July 3.

—to LaVerne D. and LaVelle (Bickford) Wilson of Vici, Oklahoma, a son, Bradley Dale, on June 23.

SPECIAL PRAYER IS REQUESTED

by Christian readers in Oklahoma "for our son, that he might have spiritual, physical, and mental health";

by a Christian reader in Washington "for my granddaughter, who has been saved but is drawing back—needs our prayers."

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo

Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule

Indianapolis August 18 and 19

Northwest Indiana August 26 and 27

Southwest Oklahoma September 8 and 9

G. B. WILLIAMSON:

District Assembly Schedule

North Arkansas August 25 and 26

South Arkansas September 8 and 9

Joplin September 15 and 16

SAMUEL YOUNG:

District Assembly Schedule

Northwestern Illinois August 19 and 20

Louisiana August 25 and 26

Georgia September 9 and 10

HUGH C. BENNER:

District Assembly Schedule

South Carolina August 19 and 20

Kansas City August 25 and 26

V. H. LEWIS:

District Assembly Schedule

Minnesota August 19 and 20

Southeast Oklahoma September 8 and 9

GEORGE COULTER:

District Assembly Schedule

Houston August 18 and 19

North Carolina September 15 and 16

New York September 24 and 25

Nazarene Camps

August 15 to 22, Eastern Kentucky District, Mt. Hope Nazarene Camp, on State Route 156, between U.S. Routes 11 and 32 (about seven miles south of Flemingsburg). Workers: Dr. Edward Lawlor, Dr. Orville Jenkins, Mr. and Mrs. Ralph Dumire. Dr. D. S. Somerville, district superintendent.

August 16 to 22, Abilene District Camp, at Camp Arrowhead, ten miles northwest of Glen Rose, Texas. Workers: Dr. Mendell Taylor, Rev. Paul McGrady, Rev. and Mrs. Paul Beals, and Song Evangelist Harrell Lucky. Rev. Raymond W. Hurn, district superintendent.

August 16 to 22, Minnesota District Camp, at Lake Koronis Campgrounds, Paynesville, Minnesota (on Highways 55 and 23). Workers: Dr. V. H. Lewis, Singer James Bohi, and Evelyn and Lucile Manus. Rev. Norman Bloom, district superintendent.

District Assembly Information

HOUSTON, August 18 and 19, at First Church, 46 Waugh Drive, Houston, Texas. Pastor Hugh Dean. General Superintendent Coulter. (N.W.M.S. convention, August 16-17.)

INDIANAPOLIS, August 18 and 19, at the campground, R.R. 1, Box 293, Camby, Indiana. Pastor W. A. Burton. General Superintendent Powers. (N.Y.P.S. convention, August 16; N.W.M.S. convention, August 17; S.S. convention, August 20.)

MINNESOTA, August 19 and 20, at Lake Koronis Campgrounds, Paynesville, Minnesota. Host, Rev. Norman W. Bloom, 6224 Concord Ave. South, Minneapolis. General Superintendent Lewis. (N.W.M.S. convention, August 16-17; S.S. convention, August 18; N.Y.P.S. convention, August 21.)

NORTHWESTERN ILLINOIS, August 19 and 20, at the District Center, Manville (eight miles from Streator, Illinois). Pastor Ray Gibson, 1620 E. Main, Streator. General Superintendent Young. (N.Y.P.S. convention, August 16; N.W.M.S. convention, August 17; S.S. convention, August 18.)

SOUTH CAROLINA, August 19 and 20, at the church, 401 Catawba Ave., Columbia, South Carolina. Pastor Floyd J. Harris. General Superintendent Benner. (N.Y.P.S. convention, August 17; N.W.M.S. convention, August 18.)

KANSAS CITY, August 25 and 26, at First Church, 6401 Rockhill Road, Kansas City, Missouri. Pastor C. Wm. Ellwanger. General Superintendent Benner. (N.Y.P.S. convention, August 23; N.W.M.S. convention, August 24.)

LOUISIANA, August 25 and 26, at the campgrounds, Pineville, Louisiana (on Highway 71). Pastor Donald V. Peal, 1705 Henry St., Pineville. General Superintendent Young. (S.S. convention, August 23; N.W.M.S. convention, August 24.)

NORTH ARKANSAS, August 25 and 26, at the church, 1511 Scott Street, Conway, Arkansas. Pastor Jack Dell. General Superintendent Williamson. (N.Y.P.S. convention, August 21; N.W.M.S. convention, August 22.)

NORTHWEST INDIANA, August 26 and 27, at the Forty-third Avenue Presbyterian Church, 110 W. 43rd Ave., Gary, Indiana. Host, Rev. Harold Latham, 130 E. 49th Ave., Gary. General Superintendent Powers. (N.Y.P.S. convention, August 23; S.S. convention, August 24; N.W.M.S. convention, August 25.)

LATE NEWS

Last Rites Held for Mrs. Fletcher Galloway

Funeral services for Mrs. Fletcher Galloway, about sixty-three, wife of the pastor of First Church of the Nazarene in Grand Rapids, Michigan, were held on July 22 in Grand Rapids. Rev. Fred J. Hawk, Michigan District superintendent, officiated. Mrs. Galloway, who died July 20 after an extended illness, is survived by her husband; two sons, Ed and James; and one daughter, Mrs. Virginia Sanders. Mrs. Galloway was an aunt to Paul Skiles, N.Y.P.S. executive secretary.

Youth Institute Starts Today at Innsbruck

The first European Nazarene youth institute gets under way today in Innsbruck, Austria. Paul Skiles, N.Y.P.S. executive secretary, and four European and British pastors will serve as speakers. The institute runs through Monday, August 16.

Including ages from fifteen through forty, the activities will be held in a building built to house the press during the 1960 winter Olympics in Innsbruck. The seven-story building has since been employed by the University of Innsbruck.

Messages will be given in three languages, German, Italian, and English, since the conference will draw delegates from the Italian, middle European, and both British Isles districts.

Hugh Gorman, British Isles North; Brian Farmer, British Isles South; Richard Zanner, Middle Europe; and a yet-to-be-named representative from Italy will speak during chapel services. Each of the named is N.Y.P.S. president of his respective district. Skiles will be the evening speaker.

Using the N.Y.P.S. quadrennial theme, "Into the Word . . . On to the World,"

Skiles is seeking to communicate it through language barriers. "This will be 'Operation Opportunity,'" Skiles said. "Pray that the Holy Spirit will make this a high spiritual event."

Nazarenes Named for European Choir Tour

Four Californians were named recently to a group of twenty-five who will make up a Youth for Christ choir which will tour in Europe for three weeks in August. The group is known as the "Singing San Diegans."

Miss Eileen Suiter, a Pasadena College senior, and Bob Behm, also a college student, were Nazarenes chosen as choir members. Dr. and Mrs. Albert F. Crumley are one of three couples who will serve as chaperons. Dr. Crumley, a Nazarene physician, is superintendent of the San Diego County General Hospital.

The choir's itinerary includes Scotland, London, Rome, West Berlin, Monaco, and Scandinavian countries. It will sing on shortwave broadcasts and perform to American servicemen in Europe.

Retired Elder Dies

Rev. William Minesinger, Monterey Park, California, a retired elder on the Los Angeles District, died July 21. He is survived by his wife and three married daughters. Funeral services were scheduled for the Monterey Park church, July 24.

Former N.P.H. Employee Dies

Otto Wolf, a pressman for the Nazarene Publishing House from 1916 to 1943, died July 19 in Inglewood, California. Dr. L. Guy Nees conducted the funeral service.

Of People and Places . . .

Rev. J. H. Ingalls, associate pastor of Pasadena (California) First Church, has accepted the assignment as pastor of San Francisco (California) First Church. He assumes his duties next Sunday (August 15). A graduate of Olivet Nazarene College (1953) and the Nazarene Theological Seminary (1956), Ingalls has pastored on the South Carolina and Los Angeles districts. Earlier it was reported that Rev. Don Coonrod,

pastor of Vancouver (Washington) Central Church, had received the call. He later declined. . . . Rev. William Porter, 1965 Nazarene Theological Seminary graduate and a member of the Ambassadors evangelistic team which went to Central and South America, has accepted the pastorate of the West Park Church in Red Deer, Alberta, Canada. . . . Dean Chester O. Mulder, of Canadian Nazarene College, will become a professor at Northwest Nazarene College, Nampa, Idaho, this fall. An honorary doctorate was conferred on Mulder at recent commencement exercises at C.N.C. . . . Rev. Joe Chastain, who pastored for eleven years in Hawaii, has returned to the mainland to accept an assignment as pastor of the Alameda (California) church. . . . After fourteen years on the Pittsburgh District, Rev. Richard E. Phelps, pastor of the Greenville (Pennsylvania) church, has moved to the North Pekin (Illinois) church. . . . The Hammond (Indiana) Woodlawn Church has extended a unanimous call to Rev. Tom Cox, formerly pastor of the Dickson (Tennessee) church. Mr. Cox has accepted.



Choir Opens Doors In Latin Crusade

LOS ANGELES, CALIF. (EP)—"In 17 years of conducting youth crusades overseas I've never seen anything like this!" declared C. Mervin Rosell upon returning from a fifteen-day youth crusade in Central America, June 21—July 5.

Rosell, president of the sponsoring organization, World Gospel Crusades, said the twenty-seven "Singing Ambassadors" enjoyed an entree into public meetings which left resident missionaries with openmouthed astonishment.

Formed around the nucleus of the Youth Choir of the First Baptist Church of San Jose, California, the group sang in municipal auditoriums, governmental facilities, TV and radio studios, and in many private performances for persons of high government, professional, and ecclesiastical station. The choir was led by Loyal Friesen, youth minister of the San Jose church, with booking throughout Central America by W.G.C. Representative Saul Maldonado.

Teen Drunk-Driving Law Set in New Jersey

TRENTON, N.J. (EP)—New Jersey, which failed to convince New York state that it should raise its minimum drinking age to twenty-one, has taken drastic action to curb teen-agers who drink while driving.

In New Jersey, one may drive at eighteen but cannot purchase alcoholic beverages until twenty-one.



SWISS ALPS CURTAIN N.Y.P.S. INSTITUTE—More than 200 European Nazarenes will gather on the campus of the University of Innsbruck for their first N.Y.P.S. Institute. Their activities will take place in the building pictured above.

When Faith Works

Now faith is the substance of things hoped for, the evidence of things not seen (Hebrews 11:1).

WHEN FAITH WORKS inside the will of God, astounding things happen.

On board ship during a terrible storm, Paul turned his faith loose. He stood amid the ship's people and declared: "Sirs, be of good cheer: for I believe God, that it shall be even as it was told me" (Acts 27:25). All were saved from drowning.

A lady petitioned Christ for her sick child. Her faith was honored, and the child was healed. Another lady, sick in body, pressed through the crowd and, by faith, touched the hem of His garment. She was healed of the plague.

Others "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Hebrews 11:33-34).

The penitent, through faith, is saved from his sin. He is made a new creature in Christ, and is in the enjoyment of the new birth. The regenerate soul turns his faith loose, and his heart is cleansed from the defilement of inbred sin. The soul in need approaches the throne of grace, and finds the resources of God available.

The Church, through faith, sets new goals and reaches them. She believes God, launches out on a new venture, and immediately God's blessing and presence are felt in a new and different way.

The work faith can do should never be underestimated. Needs can be met, battles can be won, problems can be solved, discouragements can be overcome, and each soul can know the will of God for his life, when faith works. "And this is the victory that overcometh the world, even our faith" (1 John 5:4).—Vaughn R. Davis, Pastor, Kingwood, West Virginia.

"While we are saved by grace, we are to be judged by our deeds. Paul wrote to Titus saying, Christ 'gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works' (Titus 2:14). 'I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works' (Titus 3:8). And no man can perform good works that meet God's approval without the love of God in his heart. It means to do good works in the name of Jesus. If we are followers of Christ in deed and in truth, we will be constantly performing good works. It is said of Him that He 'went about doing good.'—I. C. Mathis.

the Answer corner

Conducted by W. T. PURKISER, Editor

What is meant by Matthew 5:34, "Swear not at all"; Acts 2:30, "God had sworn with an oath to him"; and James 5:12, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation"?

To "swear" in this sense means to affirm the truth of a statement by invoking the name of God. An "oath" is the form of such a statement.

The injunctions to Christians not to take such oaths would not apply to the legal function which involves penalty of perjury, but to the use of the divine name to support the statements of ordinary converse. In other words, you should so live and conduct yourself that your "yes" means "yes," and your "no" is accepted as meaning "no" without calling upon God to witness that you are telling the truth.

When God is said to take an oath (as in Hebrews 6:13-20), the meaning is

that His promise is absolutely sure and incontrovertible. As Dr. Wiley says, "By common usage, men take a solemn oath as in the presence of God, and this oath is their last resort against gain-saying, controversy, and strife. God therefore in like manner, because He could swear by no greater, sware by himself, and thereby confirms His promises with the most solemn and sacred of all oaths. Since God, who cannot lie, affirms His own promises with a solemn oath, this affirmation should awaken in us the deepest appreciation of His condescending love" (*Epistle to the Hebrews*, pp. 223-24).

Would you please explain I Corinthians 15:29? This verse is giving me a great deal of trouble.

The verse reads: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Questions about it keep coming up.

There are two major interpretations. One is that Paul refers to a local custom, found nowhere else in the New Testament, in which some believers were being baptized in proxy for those who had been converted but had died before receiving baptism. Paul mentions the practice as an argument for the resurrection and life beyond the grave, but does not approve it.

The other interpretation, to me the better one in view of verse 30, "And why stand we in jeopardy every hour?" is that Paul spoke of baptism as being

in effect a "death warrant" because of the persecution suffered by the Christians.

This fits in with the thought of the whole chapter. The Apostle is teaching about the resurrection. If there is none, he says, then "we are of all men most miserable" (v. 19). Baptism with the threat of immediate martyrdom and the jeopardy of every hour would not make sense unless there is life beyond the grave.

Of this much we may be quite sure: neither this verse, nor anything else in the Bible, gives any warrant for the practice of baptizing living persons in order to try to secure the salvation of those who have died.

Do we have any tracts to help altar workers dealing with seekers, or to give to people who come to the altar?

Indeed we do.

The Nazarene Publishing House prints some of the best there are.

Start with the *Christian Worker's Guide*, by Dr. V. H. Lewis, a pocket-size indexed reference guide to help seekers for conversion or holiness. It is thirty-six pages, sells for fifty cents, and is for the worker's study and use.

To give out, we have several tracts that are particularly good: T-101, *The ABC of the Gospel*; T-120, *How to Become a Christian*; T-169, *How to Get Saved*; T-238, *Entire Sanctification—What Is It?* and T-243, *How to Be Sanctified*.

The tracts are sold in packets of

twenty-five for twenty-five cents, and should be ordered by number. If you'd like to see the tracts before ordering, send for the tract packet (T-1100). It costs only fifty cents and contains one each of our entire line of seventy-six tracts.

Incidentally, "tract evangelism" may be thought old-fashioned, but it is still an important means of getting out the gospel. After his conversion by means of a tract, one man testified that he had never before understood why they called them "tracts." He said, "I found out. It 'tracked' me here, and it 'tracked' me there. It 'tracked' me everywhere I went, until finally it 'tracked' me down!"

**Start Planning
Your Christmas Music EARLY**

The glorious
new cantata for
1965!

Song *in the night*

By FLOYD HAWKINS

composer of "I've Discovered the
Way of Gladness," "Let Thy
Mantle Fall on Me," "I Met God
in the Morning."

Let the Christmas song
burst forth anew in the
hearts of those in your
congregation.



Help them "hear" the songs of
hope for ancient Israel's Messiah . . .
joy springing from the Judean shepherds
. . . goodwill expressed by the angels . . . peace
around the manger . . . love as God becomes manifest!
Unforgettable musical themes listeners may be humming
for weeks afterward have been woven into inspired
scriptural settings. A variety of choral styles
(some with descants) are interspersed by dramatic
recitatives and solos for soprano, contralto, tenor, and
baritone.

Challenging—but can be produced by the average
church choir. Accompaniments include organ registra-
tions. 64 pages—all music—no narration. 45 minutes—
performance time.

Order MC-10

\$1.25

Service Folder

This four-page bulletin folder displays the same cover design as
on the cantata. The other three pages are blank, ready for mime-
ographing.

Your church will want to distribute this folder at the per-
formance, or even earlier to stimulate attendance.

Order MC-10SF

100 for \$2.00

Prices slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 227, KANSAS CITY, MISSOURI 64101
Washington at Breese, Pasadena, California 91104
IN CANADA: 1392 Bloor Street, West, Toronto 9, Ontario



Director's Kit (MC-10K)

An excellent way for the choir
director to become acquainted with
the style and length of this new
cantata. It will aid him with in-
terpretation and expression for a
better presentation. When heard
by the choir, learning time is re-
duced.

The kit contains a 33 1/3 long-
play recording of the complete can-
tata, together with a reference copy
of the cantata and sample of the
matching service folder.

ONLY \$3.00



**Order the Helpful
Director's Kit TODAY**